THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"We want a guide who knows us, whether we be self-willed and over-confident, or despondent and over-sensitive,—who knows our frame and pities us; is not vexed with our ignorance and mistakes, but is tender towards us and patient. We want a guide who values character, and knows how to train while he guides. What better guide could we have than God?"—D. F. WOOLSEY.

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REMARKS ON REPENTANCE AND BAPTISM.

IT is not purposed at present to consider these gospel principles further than to call the reader's attention to the relation which they sustain to that "new birth" which the Savior told Nicodemus is necessary before a man can enter the kingdom of heaven. (John 3: 5.) It is a compliance with them which opens the way for the accomplishment of that work of the Holy Spirit to which Christ referred. Few words should be needed to convince anyone, whose mental powers are normal and mature, on either scriptural or philosophical grounds, that the Spirit of God which is holy in the highest degree, will not take up its abode in a heart where evil reigns, nor bring forth a child of God from the womb of sin. There is a gulf as wide as eternity existing between righteousness and unrighteousness, and the Almighty never will bridge it with His Spirit, or by any means bring them together so that they can be compounded in one. It is folly for any man to imagine that two principles—one of sin and the other of holiness—mutually antagonistic and *destructive* of the life of each other, can ever become so united that the issue of their union will be the birth of a human soul unto life eternal by the power of the Holy Spirit—that the product will be a brother to the Lord Jesus Christ. Let us not invoke the indignation and wrath of Jehovah upon our defenceless heads by referring to the Almighty an act which practically implies the consummation of a marriage between His Spirit

and a soul polluted with sin. A bride clothed in garments which the slime of the serpent has fouled, is no fit mate for a groom whose vesture is holiness and glory, and we turn from the contemplation of the heinous proposition that they ever are or can be united, under any circumstances, or for any purpose, to the work of making plain to the understanding of every reader of these lines how repentance and baptism have been ordained in the gospel plan for the very purpose of preparing the sinful soul of man, for, speaking figuratively, a marriage union with the Spirit of God.

The essence of true repentance is reformation of conduct. Sorrow on account of sin may fill the heart, but this alone is of little value. There is more virtue in ceasing to steal, if one has stolen; in ceasing to profane the name of God, if one has profaned it, than there is in sorrowing for a lifetime over past misdeeds, if the commission of the evil actions is still practiced. Sorrow for sin, even if genuine, like faith, can not stand alone. St. Paul informs us that when of a godly character it "works," or causes, repentance, and it is, therefore, evident that it can not itself be repentance any more than faith is works. When genuine and sufficiently acute, it is bound to cause the sufferer to abstain from the commission of those acts which brought it into his life; and, as heretofore remarked, the essence of repentance is reformation of conduct. But the practice of better principles in one's life today, can not change the character of the sinful actions that he committed last year. A drunkard who ceases to intoxicate himself, does not thereby blot out his past record of revelry and shame. The prompt payment of debts at the present time incurred, is nowhere accepted as satisfaction for unpaid debts of the years that are gone. Repentance from its very nature cannot affect the past. It is the *guard* which God requires us to set upon our present and future conduct. Its office is to restrain us from the continued practice of sin, and by our reformation, as far as lies in our power, we demonstrate to God that we have genuine controlling desires to lead a righteous life and to have the fetters of sin taken from our souls. The prayers which our actions thus voice, God hears, and by His assisting grace a fairly clean record is made by us from the time that we truly repent; but the old charges still stand against us.

A familar example is now submitted in order to show in a clear light just what position repentance does occupy in the plan of salvation; and at the same time the necessity of baptism in order that the soul of man may be prepared for a spiritual birth in Christ, will also be illustrated. Suppose, for instance, that some housekeeper has not been as careful about her work as she should have been. The results are that here and there in the several rooms of her house cobwebs are found, and the floors are strewn with litter of various kinds. While these conditions prevail, she

is told that a person of high rank and noble lineage intends to visit her—indeed make his home with her, if he finds the surroundings agreeable, and she can conform her manner of life to his to such an extent that harmony can exist between them. She would be a woman of unknown character, if she did not at once conclude that the condition of her house was not suitable for the reception and entertainment of such a guest; and as all women would do under the circumstances, she resolves that no more trash of any kind shall be brought into her house and strewn over the floors—that no more cobwebs shall be spun, if she can help it. Now, just as effectually as she can carry out the resolution thus made, she has repented, or turned from improper ways of keeping house to those which are right. She might sorrow all her days over the uncleanly condition of her house, yet to cleanse it, she has got to take action. But though she proposes not to let matters get any *worse*, and is sufficiently careful to see that they do not, her work is not completed. Her house is not yet cleansed as it should be, and made sweet and wholesome and fit for the dwelling place of her expected, noble guest. So, if she really desires him to remain with her, we shall presently find her down on her knees with soap and brush in her hands, while copious quantities of water are turned into every nook and corner of her house where necessary, drenching them until every particle of offensive matter is washed away. When her work is finished, we observe how great a change has been effected in the condition of her house by repentance and the use of water. It is cleanly enough for the abode of a king. The sentinel of repentance at the door will keep it from getting strewn with trash again, and the royal guest will remain.

Spiritually, the sentinel of repentance is placed at the door of human life to guard the soul against the intrusion of sin. Baptism completes the work of cleansing it, blotting out the record of past sins, and when this last act is accomplished the baptized repentant believer stands pure and holy before God, or in that condition where the new birth in and by the Holy Spirit can be effected, and if the *guard* of repentance is kept on duty continually, the life of a child of God thus begotten can not be destroyed.

There are some creatures who ask in derision, if we suppose that baptism can cleanse the soul from sin. To these we reply that, according to the words of Christ, a new birth is necessary before a man can enter the kingdom of heaven. Now, looking at the course of nature we find that no man who ever had an existence on this earth, came into being without the presence and combination of the three elements, spirit, blood, and water, and analogically no child of God can have an existence without the blood of Christ, the Holy Spirit, and the water of baptism. Further, when it comes to a question of accepting as true the statement of any man that baptism, when administered under the condition which God has appointed, can not cleanse the soul from sin, or of confid-

ing in the word of the Almighty that it can and does, we are going to stand by His word. His warrant is good enough for anybody; and the necessity for mankind to get a proper understanding of the importance of baptism, and of the part which it serves in the salvation of the soul, is manifest from the fact that these matters were made part of the first gospel sermon that was ever preached by Apostolic authority, Acts 2: 38. The words spoken by Peter on the day of Pentecost have not been recalled.

The necessity for repentance and baptism as preliminaries in order to bring man into a condition of purity where the Holy Spirit can effect the new birth and thus make him a true child of God, is so manifest, that the teachings of those who predicate salvation upon belief alone in Christ and His work, must rest on a foundation of sand.

By the mouth of His servant John, the Savior Himself points out clearly, John 1: 12, the office which "belief" occupies in the salvation of man, where it is stated that to as many as *believed* on His name, He gave power *to become* the sons of God. According to the teachings there recorded "belief" does not place a man in a saved state; but it simply opens the way to God's favor to such a degree that His assistance is extended to the sinner, if he wishes to become one of His children by complying with the necessary conditions.

Flagstaff, Arizona. THOMAS W. BROOKBANK.
April 7th, 1910.

THE ERADICATION OF EVIL.

WHENCE come the evils of the world, and how can they be eradicated? is a great world problem which seems to defy solution. Why all this misery, crime, poverty and suffering? Is it not possible to eradicate these things?

It is often more difficult to find the cause of an evil than it is to furnish a remedy. The best and most practical method of exterminating any evil is to first find the cause: then proceed with the remedy. The old saying has it, "An ounce of preventive is worth a pound of cure," or "prevention is preferable to punishment." Boards of Health realize this, for they not only endeavor to cure the patient of disease, but they also quarantine, fumigate, and rigidly enforce sanitary laws and regulations. The religions of the world should constitute a moral Board of Health, and work against the vices which are preying upon mankind.

There are many apparent evils which are beyond the control of man. Some people regard as evil all sorrows, and everything which does not add to their own immediate pleasure and comfort. Sorrow often proves to be a friend in disguise, and he who has no sorrows is to be pitied. By reflection, one usually finds that the

greater part of his sorrows have been caused by lack of proper action on his own part. We here wish to consider only those evils for which man is responsible; those he has brought upon himself, and those he might at least lessen if not entirely exterminate.

Men desirous of knowing the cause of the thriving evils in the world have entered the jails, asylums, workhouses, hospitals and districts of extreme poverty and studied the lives of the confined subjects. Different nations have appointed expert committees and detectives to investigate crime and ascertain if possible where the responsibility lies. The Juvenile Courts and other civil bodies are working upon the same problem. The researches of these men show that from eighty to ninety per cent of the world's evil is due to the use of alcoholic drinks; nine-tenths of the crime committed is by men who are subject to the use of alcohol. This statement is very startling to people who use this stimulant and believe it to be beneficial. Many people believe it to contain valuable food properties, and it is thought by the more ignorant that it is especially valuable for its supposedly inherent heat properties. Physiologists are pretty well of one mind that alcohol contains *no* food; nor does it warm the body. This is proved by the fact that one's temperature is several degrees lower while he is intoxicated than while in normal health. It causes him to feel warmer, but his body is really not so warm. It only deadens the nerves and causes them to be less sensitive to cold or pain.

Alcohol is not only the cause of evil but is an evil itself; it is the curse of the world. It serves a nation as it does an individual: stifles the mental powers, demoralizes the ideals, blights the health and ruins prosperity. It is the demon which is shaking the very foundations of civilization at the present time. It is the medium through which the evil one acts upon the minds of men: by the use of it he seems to mesmerise his subjects and have them do his biddings. It is the net with which he fishes the souls of men. Shakespeare expressed it as being a mystery to him, "that men should drink of thee, oh wine! and convert themselves into brutish beasts," thus intimating that under its influence all the finer and more desirable accomplishments are smothered and the lower, or animal instincts are brought into action. Under its influence man's ideals are shattered, his higher cultivations are subdued and he brings reproach not only on himself but on his family and associates. Each glass he drinks weakens character and constitution just that much, and by continual use men have become so low that they are no longer men, and have no right to wear the form. They should be sent back to Nature's mint and be re-issued as some baser creature.

Alcohol is not alone; it has some near relatives which are likely responsible for most of the remaining ten or twenty per cent of crime. Tobacco, opium, tea, coffee and other things are treading closely on the heels of alcohol; they are its re-enforcements.

These, also, are injurious to man, mentally, morally and physically. They are never beneficial. They no more furnish the body with nourishment than a whip gives energy to a tired horse. Where one is, we usually find the others. They realize that unity gives strength; they go in legions and array themselves against the higher ideals of man. These combined evils form a battering ram which the constitution of man is unable to withstand. They are promoters of diseases, corruption, vices, and evils of every description. These evils are not only harmful to mankind of to-day, but have the most deplorable effects upon future generations. The Lord is "visiting the iniquities of the fathers on the children unto the third and fourth generation." Children of indulging parents are born into the world inheriting abnormal appetites for strong drink and tobacco. They are handicapped in life's race by having a weak mind and an enervated and unsound constitution which lessens physical vigor and invites disease and death. The human race is degenerating under these evil influences; they are carving their devastating effects upon the faces of humanity.

In most nations, these narcotics are sold, bartered and used by men, women and children. Under such influences the home is stripped of its love, unity and sacredness, and instead there dwells disrespect, selfishness and even hatred. The father's appetite is often gratified by the privation of the wife and little ones; he will even sell the last article of household furniture to enable him to satisfy his cravings. For several years a few nations have been restricting the sale and use of these stimulants. A few of the states in America have "gone dry," and others are fast falling into line. Many rich men and firms have suffered heavy losses by employing men who have the drinking habit and who have proved themselves to be unreliable. Some of these employers have an established rule to hire only teetotalers. Even China, the nation which has dwelt so long in ignorance and superstition, has awakened to the situation and is now energetically trying to exterminate these evils. All government officials and other public officers are required to abstain from the use of them. The farmers are compelled to diminish the amount of opium produced ten per cent. each year, so in ten years the country will be free from it.

What are the religions of the world doing to better conditions in this respect? Paganism, Mohammedanism and Buddhism are doing nothing, and the modern Christian sects are doing little more. They not only fail to discourage the use of these detrimentals, but they encourage the young to use them—by permitting ministers and school teachers to publicly use them without reproach or shame; teaching them by example—which is the most fruitful method. Does not the solution of this problem pertain to religion? What is religion for if not to better the condition of mankind? Every elevating truth or principle belongs to

the teachings of the Savior. Some individuals wish to justify themselves in using strong drink and come forward with a flimsy argument such us: "A glass a day doesn't injure any one"; or, "If the Lord did not wish us to use them He should not have placed them on earth." And they even try to justify themselves by the Scriptures. "How far Reason often bends to justify Desire! All evils find harbor in the shadow of justification." These arguments (?) are too ridiculous to be answered. Some may say that Christ did not teach against the use of these detrimentals, but the people were taught to use wisdom and discretion as may be seen. "For a bishop must be blameless * * * not given to wine * * * but sober, just, holy, temperate." (Titus 1: 7-8.) "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience." (II. Peter 6: 7.) "But speak thou the things which become sound doctrine: that aged men should be sober, grave, temperate." (Titus 2: 12.)

Mormonism takes a positive stand in fighting these evils. For over three-quarters of a century thousands of Latter-day Saints have refrained from the use of them, and to-day the great majority of "Mormons" are teetotalers. As a result they are healthy, prosperous and are progressing rapidly. No other body of people has such a record. With propriety did the Prophet Joseph Smith stand out nearly a century in advance of his age and say to the people: "Inasmuch as any man drinketh wine or strong drink among you, behold it is not good. * * * Strong drinks are not for the belly but for the washing of your bodies * * * and again tobacco is not for the body neither for the belly, and is not for man, but it is an herb for bruises and all sick cattle, to be used with judgment and skill * * * and again hot drinks are not for the body nor belly." If it were not more than equal in all other respects, this one principle is sufficient to elevate Mormonism far above any of the creeds of the world. Could any religion advocate a grander or more ennobling principle than one which if lived would relieve the world of nearly all crime and sin? We have seen the source of most of the evils in the world, and the eradication of them is within the reach of mankind if they will live according to the teachings of Mormonism. No religion can teach perfection and condone the use of the above-mentioned evils; consequently if Mormonism is the only religion teaching the abstinence from these things, it is the religion which will best prepare souls for eternal life. It has the highest ideals, offers its members the grandest opportunities! It has for its motto, "Be ye therefore perfect even as your Father which is in heaven is perfect."

[As references, the writer has consulted "Krohn on Hygiene," J. A. Conwell, author of "Manhood's Morning," and Dr. J. A. Widtsoe on "Word of Wisdom."]

London, England. CHARLES B. PETTEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 23, 1910.

WHERE EQUALITY EXISTS.

An admirable thing about the organization, and the mode of direction, of the Church of Jesus Christ of Latter-day Saints, is the equal chances all the members are given for development. We believe there is no other association or condition in the world where this principle of equality is so practically applied. The welfare of the Church is the concern of all its members; each has an individual interest in every department. We believe that this is as God intended from the beginning that it should be. All the souls of men are precious in His sight and the plan which He has devised for their redemption is so broad and perfectly suited to the operations of justice and mercy, that all have an open chance to His goodness.

It is a generally accepted truth that there was a council in heaven before the foundations of the earth were laid, and that the creation, or organization, of this planet and its preparation for the reception of the human race, was an important matter under consideration. Rival plans were submitted as a means of bringing back into the "fold" the recreant earth and her inhabitants. One included the element of force, all responsibility resting upon the author of the scheme, entailing no effort at all on the part of the objects of its application. Perfect love, justice and mercy rejected this plan because it took from the individuals concerned the opportunity of growth and development. It was as if a teacher of physical culture were to prescribe a course of treatment for the cure of bodily weakness and then perform all the exercises himself. If that plan had been accepted, the great majority of us would have returned to the realms above not one step in advance of where we left them. But, wisdom prevailed and another plan was adopted embodying absolute equality for every soul, of access to the gifts of God. That is the beginning of equality so far as we are concerned. Wherever God's will is done on earth among men, this heavenly principle of equal rights will be prominently displayed. It is a distinguishing feature of the work in which the Latter-day Saints are engaged.

Every male member of the Church who shows an inclination to honor God, is endowed with a portion of the Priesthood, which empowers him to act with authority in various offices. Thus every man who will, may exercise his faculties and assume his share of the responsibility of bearing off the kingdom. As exercise brings about development and strength, there are many strong men in the Church. The marvelous vitality of "Mormonism," before which great men, and nations, have stood amazed, is partially accounted for in this fact. Whatever of strength has been lacking in the make-up of mortal and fallible men, God Himself has provided when necessary.

Our missionary system is one of the greatest factors of individual development ever seen in the world. We have no paid clergy, but every member is expected to do his or her part in making known to the world the great restoration. The advantage that accrues to these messengers of light, needs to be experienced to be fully known, yet the benefits are measurably apparent to those who merely look on—that is, to those not of the faith. If our missionary work were to be conducted as that of other societies, the great mass of our men would not know any more of such work than the people of the world—it would all be done by a few, and the few would get the real benefits. And the women, too, of Mormondom are blessed with the advantages of individual effort. They act as teachers of the young, as ministers of mercy at home, and in all general affairs of the Church they have an equal voice in government. Mormon women are more nearly on the same footing with men as to their own government, both in religious and secular affairs, than are any other women in the world.

Several years ago, the unholy zeal of some of our opponents, who occupied high positions in the United States government, effected the confiscation of the Church property, leaving the organization bankrupt except for the direct support of contributions from members. Under the stress of these circumstances, we were almost engulfed in the immense enterprises we had under way, among them the important matter of preaching the gospel, which required heavy expenditures on the part of the sturdy members individually—the source from which all the Church revenues were then derived. There were in the Church some good, faithful men who were ready to make almost any sacrifice for the general welfare. Two or three of them in particular conceived the idea of acquiring wealth with the purpose in view of paying off the Church indebtedness. They were men of exceptional business ability, fired with enthusiasm and intensely anxious to see the Church flourish. With this idea in mind they engaged in extensive business enterprises, and seemed in a fair way to succeed. They had the one great purpose at heart of rescuing the Church from its financial embarassment—a laudable purpose—but it seemed as if they couldn't accomplish it quite. Many times

they thought they were nearing it, but something would hinder them, which they couldn't understand. Finally they went under completely. Then the Lord set about to redeem the Church. Through his prophet, Lorenzo Snow, he made known that the honor of rescuing the Church from debt was to be shared by all the members equally. While in the southern part of Utah, the message came to him that there was a way out of it, and the way lay through the payment by the members, of honest tithes and offerings. The good word was sent to all parts of the Church and immediately the receipts from those sources began to increase and from year to year the increase was steady—so material that the credit of the Church was resuscitated, and daylight appeared. It was possible upon the showing thus made, to borrow money, which was done on bonds. The promises of the Lord, through his servant the Prophet, had been tested and found true, and unitedly the people succeeded in redeeming the bonds leaving the Church debt-free. Thus not one or two only shared the glory of this rejuvenation, but all worked together for the common good and all received the same blessings through serving the Lord. Those men who coveted the honor of placing the Church on a sound financial basis, coveted a good thing, but it was not the way the Lord purposed. When He gave His word and the people responded, the difficulties disappeared and all lost ground was regained.

This paying of tithing is another evidence of the equal access to the blessings of heaven, provided by the all-wisdom of the Lord. It has been known for ages past that in this department, the rich and poor were more nearly on an even basis than in any other respect in the world. In the days of the Savior, people came with their offerings and cast them into the treasury: "and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." In the Church of Jesus Christ of Latter-day Saints this principle of equality is practised in its actuality. It is about the only way wherein the poor have equal chances with the rich in this world, where money is concerned. This is practically demonstrated in the stakes of Zion and in the branches in the world every day. One tenth is required, and it is the *tenth* that counts, not the amount. The man of a thousand pounds income yearly, who pays one hundred pounds in tithing pays no more than the man of one hundred pounds income who pays ten pounds tithing. This is not held to be true in theory only, but in actual practice.

It is quite clear that the object in all this wise plan of God is to

make men and women strong and self-reliant so that they may in time rise to heights where they can be entrusted with important commissions in God's service. This is the means by which Christ won the right and honor of being a Savior of the world. He had His free agency just as we have and He used it wisely. Apostle O. F. Whitney thus tersely expresses the idea, representing the voice of God addressing His Only Begotten:

"'Go forth, thou chosen of the Gods,
Whose strength shall in thee dwell;
Go down betime and rescue earth,
Dethroning death and hell.
On thee alone man's fate depends;
The fate of beings all,
Thou shalt not fail though thou art free,
Free, but too great to fall.'"

How fitting it is that this eternal principle should be found in the Church which represents itself to be the only accepted of God! It is but one item in the abundance of proof that this work is what it purports to be—"The pure gospel of the Redeemer!"

S. N. L.

A PRISON INCIDENT.

It is said that there are no more horrible prisons than those found in certain provinces in Russia. A traveller, just returned from these provinces, gives an interesting incident in connection with prison life there. A colonel was appointed to take charge of one of the largest and most noxious of the prisons. It was situated in the center of an important province, and was filled with turbulent men and abandoned women. Harsh discipline, poor food, insufficient ventilation, uncleanliness and hopelessness—all conspired to brutalize the inmates.

Especially was this true of the women. The longer they were imprisoned, the more depraved and unmanageable they became, until it needed a disciplinarian of the severest type to keep them under control. The colonel could manage the men, but the women defied him, and he began to think that he must resort to flogging to subdue them.

One morning the colonel's young wife took a walk in the prison yard. She was a gentle enthusiast, who had made up her mind when her husband first entered upon his official duties, to reform, if possible, the women prisoners by kindness. This purpose she failed to accomplish; for kindness seemed to have no more influence over them than solitary confinement. As she walked in the yard one morning she became apprehensive and nervous lest some harm might be done her baby whom the nurse carried beside her, and for the first time had taken into the enclosure.

As soon as the women prisoners caught sight of the child they

ran to it, gesticulating wildly. The mother gave a shriek and stood at bay before them, prepared to defend her babe from violence. The guard came running up; but instead of the abusive language which had heretofore greeted the young wife, the poor women broke into raptures over the babe.

"Oh, the darling! Let me hold him." One after another stretched out her marred arms in entreaty toward the obdurate nurse.

"Isn't he the innocent!" exclaimed the vilest of the prisoners. At that word several of them peered into the pure face of the child, and then broke down, tears streaming down their cheeks.

Begging to hold the baby, the laughing, crying, gesticulating women crowded around the child. The eternal motherhood lighted up their embruted faces, and the sight of unimpeachable innocence softened every stony heart.

Then the colonel's wife had a happy thought. "The best conducted woman of you all at the end of the week will be allowed to tend the baby for half an hour."

The women, whom neither kindness nor punishment had been able to restrain, became docile to every word and order. At the end of the week it became almost impossible to decide which one had earned the coveted reward. The baby made weekly visits to the prison yard, and the gentle, humanizing effect upon the women seemed almost miraculous. Innocence is irresistible.—SELECTED.

FROM THE MISSION FIELD.

Announcement.—The elders of the Lancaster branch (Liverpool conference), wish it known that they hold services every Sunday evening at 6:30 in the Alhambra Buildings, Lancaster Street entrance, Morecambe.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home June 18th, 1910, per s.s. *Dominion*: From Switzerland and Germany—Anthon Keller, John H. Moser, Albert Fredrick, J. A. Langton, John E. Hanks. From Scandinavia—Lars Fredericksen. With the company were fifty-six emigrants, in charge of Elders Albert Fredrick, Lars Fredericksen, and John E. Hanks.

Arrivals.—The following missionaries for Europe arrived June 18th, 1910, per s.s. *Laurentic*: John Adamson, Carey, Idaho; Nephi D. Beckstrand, Meadow, Utah; Herbert East, Warren, Utah; Herbert R. Weston, Laketown, Utah; David G. Emery, Alex. F. Wilson, Peter H. Service, George O. Bleak, John E. Gillespie, Chauncey L. White, John Halvorsen, Salt Lake City; John T. Hales, Spanish Fork, Utah; Samuel R. Hutchings, Beaver, Utah;

Peter Charles Lundgren, Monroe, Utah; Peter La Vern Madsen, Rigby, Idaho; John E. Anderson, Richmond, Utah; Olof P. Johansen, Archer, Idaho; Ray Van Wagoner, Oscar E. Thomas, Provo.

Appointments.—The elders who arrived for the British mission, June 18th, 1910, have been appointed to labor in the following conferences: Herbert East, Herbert R. Weston, Leeds; David G. Emery, Alexander F. Wilson, Manchester; John A. Adamson, Peter H. Service, Newcastle; Nephi D. Beckstrand, John T. Hales, Nottingham.

Halifax Branch Reorganized.—The Mutual Improvement Association of the Halifax branch (Leeds conference) was reorganized Tuesday evening, June 7th, 1910, owing to the emigration of its former president. President Horsley, of the Leeds conference, presented the names of the proposed new officers. All were sustained unanimously. Previous to being set apart the brethren and sisters spoke for a short time, expressing their willingness to to fill the positions and to devote their energy to the interests of the association. Brother Roland Barraclough was set apart as president, with Brother Horace Cooke and Sister Sophia Palfreyman as counselors; Sister Lucy A. Walker as secretary and treasurer; Sister Lily Mozley as organist; Sister Ada Pratt as chorister.

Church Sunday School Work.—We are in receipt of the annual statistical report of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints, which shows that organization to be in a most thriving condition. There are 1,196 schools with a complement of 19,837 teachers, and the total enrollment in all departments is 169,536. These items show a substantial increase over the work of the year 1908. For instance, in 1908 there were 1,164 schools; in 1909, 1,196; an increase of 32. In 1908, 51,126 sessions were held, and in 1909, 52,147, an increase of 1,021. The total enrollment in 1908 was about 163,000 as against 169,536 for 1909. This part of the Church work is a source of great satisfaction to all who are interested in the progress of God's kingdom on the earth, and is pointed to with pride by the Latter-day Saints as an example of Sunday School work unexcelled in the world.

Baptisms.—Saturday evening, June 18th, 1910, a baptismal service was held in the Public Baths, Heywood (Manchester conference), when four converts were baptised by Elders William A. Langton and H. C. C. Rich. Two were from Bury and two from Rochdale.

On Sunday, June 19th, 1910, at a baptismal service held at "Deseret," High Road, South Tottenham (London conference), four converts were baptised by Elder James W. Blasdell and one

by Elder Edgar M. Wright. On June 20th, one was baptised at the same place by Elder James T. Hammond, Jr.

A baptismal service was held in the Corporation Baths, Carlisle (Newcastle conference), Saturday, June 18th, 1910, at which seven persons were baptised. The ordinance was performed by Elder Ralph Stayner.

Sunday, June 19th, 1910, a baptismal service was held at the Public Baths, Hanley (Birmingham conference), at which three persons were added to the Church by baptism, Elder D. G. Selman officiating.

A baptismal service was held by the Sheffield branch (Sheffield conference) in the Heeley Baths, Tuesday, June 21st, 1910, when six more souls were added to the fold of Christ. Elders Seth Budge, Frederick Burton, and Silas L. Rogers officiated in the sacred ordinance.

Successful Socials.—Saturday, June 11th, 1910, a tea and concert was given by the Latter-day Saints of the Keighley branch (Leeds conference), in the Grange Street meeting room, for the benefit of our new piano. Many saints and friends were in attendance, and a grand program was rendered, to which some talented saints from other branches contributed. £2 3s. 8d. was the amount realized.

On June 8th, 1910, a successful social was held in the Walsall branch (Birmingham conference) in honor of Sister Martha Brown and her daughter Mabel, who left on June 11th for Zion; also Elder F. T. Griffin, who for the past ten months has labored in Walsall, and has been called to take up his labors in Birmingham. An interesting program was rendered. Each of those leaving were presented with tokens of respect.

June 26th, 1910, the saints of the Keighley branch (Leeds conference) assembled together in the Grange Street meeting room to show their love and appreciation of the labors of Sister Olive Wilkinson, who has been a faithful, energetic member in the Church of Jesus Christ of Latter-day Saints for over a year, and leaves on the 21st inst., to join her sister in Massachusetts. A short program was rendered and the remainder of the evening devoted to games.

A farewell social was held in the Leicester branch (Nottingham conference), June 18th, 1910, in honor of Elder Alban T. Clawson, who has been released from his labors as a missionary. A large number of saints and friends were present to show their appreciation to him for his efforts among them as an ambassador of truth. A program was well rendered by saints and friends, after which light refreshments were served, and all spent a very enjoyable evening. Elder Clawson will join his parents in Sweden, and together they will make a short tour of the Continent before leaving for their mountain home.

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

LESSON XX.—PAUL'S FIRST EPISTLE TO THE CORINTHIANS.—Written from Ephesus.

Text: I. Corinthians.

Note:—Corinth was a city of "Rhetoricians," and "notorious for debauchery, even in the profligate heathen world; hence arose dangers to the purity of the Christian Church at Corinth."

A few principles to be noted:

I. REPROOF OF DISSENSIONS. Chapter I.

1. Called forth by party divisions in the Church.

II. DIFFERENCE BETWEEN WORLDLY WISDOM AND THE SPIRIT OF GOD. Chapter II.

III. WARNING TO CLEANSE THE CHURCH OF INCESTUOUS AND OTHER SINFUL PERSONS. Chapter V.

IV. IT IS WRONG TO GO TO LAW WITH THE BRETHREN. THE SPIRIT THAT PROMPTS SUCH IS WRONG. Chapter VI.

V. REGARDING THE SACRAMENT. Chapter XI.

VI. CHARITY. Chapter XII, XIII.

VII. THE RESURRECTION. Chapter XV.

LESSON XXI. PAUL'S THIRD MISSIONARY JOURNEY. Continued.—His visit to Macedonia, Greece and Troas.

Texts: Acts 20 : 1—13.

I. IN MACEDONIA.

1. His suffering. See II. Cor. 7 : 5, 6, 7.
2. His second epistle to the Corinthians.

Note: It would be well to have the class read the second epistle to the Corinthians, at least the important parts of it.

II. HIS "THREE MONTHS' ABODE."

1. In Greece. (a) Visiting the various branches.

(Note: It is thought that Paul's epistle to the Romans was written during this period.)

(b) His companions.

III. AT TROAS.

1. The Christian Sabbath. (a) How observed.
2. Paul's long sermon. (a) Where delivered. (b) To whom delivered. (c) Poor Eutychus.
3. The parting.

IV. FURTHER TRAVELS TO MILETUS.

I HAVE A ROOM.

I have a room whereinto no one enters
Save I myself alone:
There sits a blessed memory on a throne,
There my life centres.

If any should force entrance he might see there
One buried, yet not dead,
Before whose face I no more bow my head
Or bend my knees there.

But often in my worn life's autumn weather,
I watch there with clear eyes
And think how it will be in Paradise,
When we're together.

C. Rossetti.

DIED.

Cowdle.—At Birstall, near Bradford, Yorkshire, England, May 23rd, 1910, Mark Cowdle, son of Enoch and Ann Dixon Cowdle; born 15th March, 1826, at Thornhill, Yorkshire, England; baptised 5th September, 1908, by Elder Nephi Gledhill.

Lee.—Sister Sarah Lee, of Chorley (Liverpool conference), born at Dukinfield, Cheshire, England, April 13th, 1833; baptised June 2nd, 1900, by Elder John E. Hatch; died May 24th, 1910.

Shirley.—Sister Lavinia Shirley, May 30th, 1910. She was born April 4th, 1854, at Hanley, Staffordshire, England, and was baptised April 2nd, 1905, by Elder Arthur Robinson. She was for some time first counselor to Sister Braithwaite in the presidency of the Hanley Relief Society. Funeral services were conducted by the elders, and interment took place in Hanley Cemetery.

White.—At Salt Lake City, Utah, May 31st, 1910, Millicent, the twelve year-old daughter of Brother and Sister Samuel White, who recently emigrated from Birmingham.

Howarth.—At Blackburn, June 9th, 1910, Sister Mary Elizabeth Howarth; born October 8th, 1845, at Lancaster; baptized December 31st, 1905, by Elder Ernest Wright. Services were held for the deceased at Blackburn, June 11th, 1910.

Jacques.—On Wednesday, June 15th, 1910, the funeral services over the remains of Mr. Thomas D. Jacques were held at the Toleshill Cemetery, Coventry (Birmingham conference). By request of the late Mr. Jacques and permission of the family the services were conducted by the elders, President Thomas F. Greenwood presiding.

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